CHRISTIAN STATESMAN

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AMERICA ON ITS KNEES

FREDERICK BROWN HARRIS, Chaplain, U. S. Senate

(Inserted in the February 16, 1953 issue of the Congressional Record by Senator Frank Carlson of Kansas.)

There can be no doubt about it, even in Government-centered Washington there is a new surge of reality, so far as vital religion is concerned. The Return-to-God Movement is more than a slogan. It is assuming the proportions of a holy crusade. Prayer is actually being practiced, not just as a means of getting something from God but as an open channel to get to God and to find and be found by God Himself the only adequate answer to human need. There is the sound of a going in the tops of the mulberry trees, not only along the Potomac but across this wide land. There are signs that once again, as in the former days of the Nation's true glory, America is bending its knees. There are increasing numbers of those in high places of Government and industry whose solemn and serious attitude is: "I want to be a Christian in my heart."

Revival of Genuine Religion

The revival, if that hackneyed and abused word may be used for so genuine a craving for the divine undergirding, is not an emotional, boisterous thing; it is quiet and deep, too full for sound or foam. It is not the repetition of a formal creed; it is a repudiation of practical atheism, or the deadly materialism which has degraded and cursed American life and which will damn it if not stopped. It is a renaissance which leads away from mistaken magnitudes, from inverted priorities, from the shut-in, self-absorbed, unspiritualized, unhallowed life with no altar and with no spire.

Inaugural Day—a Day of Prayer

The dramatic action on Inaugural Day, of the man who had been President only a few moments, in asking the country and the world to join him in prayer, exactly fits into the mood now so exhilaratingly apparent. When the simple petitions of the new Chief Executive, pleading for help to the Father God, fell on the ears of listening hosts expectantly lining the Avenue for the parade, one who was half a mile from the Capitol said that, as over the amplifier the praying voice resounded, there was an electric something that seemed to summon the waiting multitudes to their knees. And across the Nation that mystic thrill was registered. That supplication turned the inaugural platform into a high and holy altar. It came from a deeply held conviction regarding the inevitable finality of spiritual verities.

Just before the inauguration the one now our President uttered words which might well be nailed to the doorposts of our homes and our legislative halls: "The basic doctrine to which we must always cling is that our form of government is founded on religion. It has no sense unless it is founded on a deeply felt religious faith. All the other nations must see that our leadership is one not of materialism, but of purity, of integrity, and of belief in the dignity of man."

This new under-God consciousness which is gripping our leaders, is of course, no partisan affair. Party shibboleths have absolutely nothing to do with it. It is infinitely bigger than that. For a long while under the white dome Members of the Senate and the House, without thought of political affiliation, have met weekly for a fellowship of prayer.

Remarkable Prayer Meeting of 400 National Leaders

There occurred in the Capital City on February the fifth one of the most amazing prayer meetings

(Concluded on page 7)

Bills and Resolutions Pending Before State Legislatures On the Bible In the Public Schools

That there is an upsurge of public interest in the moral and spiritual education of American youth in the nation's public schools, centering around the use of the Bible in these schools, is manifest from several quarters.

First of all from the number of bills and resolutions before State Legislatures with reference to the reading of the Bible, prayer and other religious exercises in or in connection with the schools.

Bible Reading Bills

Bills for the daily reading of the Bible in the public schools are now pending in the Legislatures of California, Oklahoma, Oregon. The California bill is for permissive daily Bible reading. The other bills are for required daily Bible reading.

Prayer in the Public Schools

A resolution calling upon Ohio schools to institute daily prayer as a part of their program has been introduced into the General Assembly by Representative Pat Dunn. The resolution states in part: "Members of the House of Representatives of the 100th General Assembly of Ohio deem that the interests of youth will be best served by implanting in them a sense of dependence on spiritual values as a guide of life, and to that end call upon the authorities of the schools of Ohio to invoke prayer as a part of each day's program."

The resolution calls upon the Clerk of the House to transmit a copy of the resolution to the superintendent of public instruction "for promulgation among the schools of Ohio."

Religious Instruction in Schools

A bill providing for thirty minutes of non-sectarian religious instruction daily in the public schools of Maryland has been introduced into the Legislature of this state.

The measure would direct school boards in Baltimore City and the 23 counties of the State after next September first to "make necessary provisions for the instruction of basic religion in evey public, elementary, junior high and high school."

It provides that students "whose religious beliefs conflict with such instruction" be excused from attendance.

William L. Hodges, delegate from Baltimore City, who is the bill's sponsor, said, "many children grow up today without learning of a Supreme Being."

Release-Time Bill

A bill providing for release-time religious instruction is now pending before the Legislature of New Hampshire. Its co-sponsors are the majority and minority floor leaders in the Legislature. One is a Protestant and the other a Roman Catholic.

The editor of the Manchester Union Leader, William Loeb, in a front page editorial entitled, "Time for God in School," strongly supported this bill. He said, "Religion has slipped from its once dominant position in the schools."

For Greater Use of Bible in the Public Schools

The House of Representatives and Senate of the Legislature of Iowa approved a resolution for a greater use of the Bible in the public schools of the state. It urges every public school "to give the Bible a prominent place in the library and a proper place in its course of study, especially in history and literature. It stated that "The Bible is considered an important part of the moral and spiritual heritage of America and of this state and that a knowledge of it appears desirable for an understanding of our history and an appreciation of our culture."

The resolution also states that it does not alter the state law which provides that the Bible shall not be excluded from the schools nor shall any child be required to read it against the wishes of its parents or guardian.

A Plaque in Every School Building

A bill is before the Legislature of Pennsylvania to require every public, private and parochial school in the state to place a plaque inscribed, "IN GOD WE TRUST," in the school building prior to the opening of the 1954 school year, school districts to furnish the plaque for each public school, private and parochial schools to supply them at their own expense.

Introduced in the House by Representatives Raymond E. McDermit and Louis Rovansek of Cambria County.

There are other evidences of an increasing interest in religious training in the public schools. At a meeting of the National Association of School Administrators in Atlantic City, New Jersey in February, attended by 17,000 educators, speakers said that while the "public schools must maintain separation of church and state that does not mean the state is anti-religious or Godless; that it is impossible to divorce religion and spirituality from public school instruction. A high school teacher said, "In our schools in January we could not watch or discuss the inauguration of President Eisenhower and the thousands of people privately bowed with him in prayer without recognizing religion as a vital part of America."

At the meeting of the American Council on Edu-

Moral Issue Bills Before the Pennsylvania Legislature

I. To Legalize Gambling:
   a. Senate Bill #71 and House Bill #108—provide for legalized horse-racing with betting. We oppose.
   b. Senate Bills #127 and #146 and House Bill #282—gambling bills which provide for legalizing Bingo under several conditions. We oppose.
   The Senate Bills have been referred to the Law and Order Committee of the Senate and the House Bills to the Law and Order Committee of the House.

II. Bills Regarding The Sabbath:
   a. House Bill #58—to allow bowling on Sabbath after 2:00 P.M. We oppose.
   Referred to the Law and Order Committee of the House.

III. Bills Regarding Liquor and The Sabbath:
   a. *We Support.*
      1. House Bill #313—to prohibit 2:00 A.M. Sabbath sales in clubs. A very important bill.
   b. *We Oppose.*
      1. Senate Bill #92—to authorize 2:00 A.M. Sabbath sales.
      2. Senate Bill #132—to authorize Sabbath sales between 12:30 P.M. and 12:00 midnight.
      3. Senate Bill #133—similar to S#92—to authorize 2:00 A.M. Sabbath sales.
      4. Senate Bill #134—to authorize package sales by licensees after liquor stores close. Would allow Sabbath sale of liquor.
      5. House Bill #75—to provide for local option on 2:00 A.M. Sabbath sales.
      The Senate Bills have been referred to the Law and Order Committee of the Senate and the House Bills to the Liquor Control Committee of the House.

IV. Other Liquor Bills We Oppose:
   a. House Bills #17, 28, 49, 50, 221—all of which have to do with taking clubs out of the quota or the exempting of certain kinds of clubs.
   b. House Bill #265—to transfer beer to liquor and restaurant to club licensees without an additional license quota.
   These Bills have all been referred to the Liquor Control Committee of the House.

V. Other Liquor Bills We Support:
   a. House Bill #30 to provide appeal from the Superior Court to the Supreme Court.
   b. House Bill #59—to prohibit minors from carrying intoxicating liquors in motor vehicles.
   c. House Bill #213—to include "importing distributors" in local option.
   d. House Bill #249—to prohibit offers in compromise ($10.00 a day) in lieu of license suspension except on the first offense.
   e. House Bill #328 — prohibiting sales on Thanksgiving, Christmas, Good Friday and Easter.
   These Bills have been referred to the Liquor Control Committee of the House.

VI. Bills The Merit Of Which We Are Uncertain:
   a. House Bill #81—to hold minors liable for sales made to them.
   b. Senate Bill #131—to make food optional (in effect a return to the old saloon)
   Both of these bills are desired by the wets.

To whom to write: Concerning Senate Bills referred to the Law and Order Committee of the Senate, write *Senator A. H. Letzler* of Clearfield County, Chairman of the Law and Order Committee of the Senate, Harrisburg, Pa. Concerning House Bills referred to the Law and Order Committee of the House, write *The Hon. T. Luke Toomey,* of Perry County, Chairman of the Law and Order Committee of the House of Representatives, Harrisburg, Pa. Concerning House Bills referred to the Liquor Control Committee of the House, write *The Hon. Harry W. Price,* Chairman Liquor Control Committee of the House of Representatives, Harrisburg, Pa.

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cation at Washington, D. C. in February, the Committee on Religion and Education recommended a factual study of religion as the best approach to the problem of religion in the public schools.

The committee said it was vitally important "that the public school deal with religion as a fundamental requirement of education."

At the present time a sub-committee of the Lay Committee of the National Council of Churches of Christ in the U. S. is gathering data on the use of the Bible in the public schools with a view to recommending its increased use to the meeting of the full Lay Committee of the Council, consisting of two hundred representatives from forty-eight states, which meets in Hershey, Pennsylvania, April 10-12th, 1953.

All this indicates that there is "a going in the top of the mulberry trees" on this issue of vital importance to the moral and religious development of American youth and the stability of our nation.

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What a curious phenomenon it is that you can get men to die for the liberty of the world who will not make the little sacrifice that is needed to free themselves from their own individual bondage.—Bruce Barton.

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ARMY IN THE BEER BUSINESS

It is rather common knowledge that the army is and has been in the beer business, and that it is selling beer to its men practically by the pail. Information is also leaking out that the Air Force, which two years ago was running package liquor stores in at least some of its bases, is now trying to secure regulations permitting them to have liquor stores on air bases. It is also rumored that the army is trying to have regulations stretched in such a manner as to get around the 1901 law so that it may have permission to sell liquor in post exchanges in addition to beer.

The armed services in the European area of occupation, and in all probability in the Japanese installations and in Korea, is in the liquor business in a big way. Wholesale and retail stores are supplying liquor to officers' and non-com clubs and to officers and non-coms and members of their families. Various communications from Germany portray the low moral conditions that are to be found there and lay it to the free accessibility of untaxed and therefore cheap alcoholic beverages.

Letters should be sent to Hon. Charles E. Wilson, Secretary of Defense, The Pentagon, Washington, D.C., insisting that regulations be written to take the armed services out of the liquor business, and to get alcohol out of armed services installations and their vicinity.

Letters should go also to Senator Leverett Saltonstall, Chairman of the Senate Armed Services Committee, Senate Office Building, Washington, D. C. and Hon. Dewey Short, Chairman of the House Armed Services Committee, House Office Building, Washington, D. C., asking them to use all the influence at their command to secure action on the part of the Secretary of Defense in establishing such regulations. —J. R. P.

DRIVING LICENSES REVOKED

According to the Commonwealth of Pennsylvania Monthly Comparative, Motor Vehicle Traffic Fatalities, December 1952-1951, published by the Bureau of Highway Safety, Department of Revenue, Harrisburg, driving while intoxicated caused 2,481 drivers in Pennsylvania to have their licenses revoked during 1952. This was an increase of 266 over the preceding year and represents 66.9% of the total number of licenses revoked during the year. Of the total 3,711 revocations, 521 or 14% were for failure to stop and failure to identify, 490 or 13.2% were for felony and larceny, 147 or 4% were for operating during revocation, and 72 or 1.9% were for other violations.

Of the 47,941 license suspensions during the year, the largest by far was for speeding, for which 30,988 were suspended. This accounts for 64.6% of the total number of suspensions for 1952. Only 381 or .8% of the total suspensions were for intoxication. The reason for this low figure is seen in the high figure for revocations for this cause above. Convictions for driving under intoxication usually result in revocation rather than suspension of license.

Next to speeding comes reckless driving with 3,910 suspensions or 8.2% of the total, followed by failure to post security which accounted for 3,517 suspensions or 7.3% of the total.

The above revocations and suspensions for intoxication represent only those arrested and convicted of driving while intoxicated. There is no way of knowing how many intoxicated drivers were on the highways during the same period but who escaped apprehension and arrest. It is safe to assume that for every one caught there were many who got away.

The report also shows that there were 1,583 motor traffic deaths recorded during 1952. Of these, 1,046 occurred in rural areas and 537 in urban areas. During the same period 529 pedestrians were killed by motor cars. 216 of these deaths occurred in rural areas and 313 in urban areas.

There were 174 fatalities in the month of December 1952, making it the worst December since 1947 when 178 fatalities were recorded. The worst year of all to date was 1941 when 293 traffic deaths were registered in December for Pennsylvania.

— J. R. P.

THE KREMLIN FIGHTS WITH DRUGS

The Hon. Samuel W. Yorty of California, member of the House of Representatives, in addressing the House on February 18, as recorded in the extension of his remarks in the February 27 issue of the Congressional Record, said, "Illicit traffic in drugs is being wantonly fostered by Cominform countries as part of their related plans of economic

warfare against, and undermining of morale within, the nations of the free world. Production and smuggling of drugs by the Cominform is in a sense a form of biological warfare the use of which they cannot deny because of the irrefutable mass of evidence made public proving their deliberate conspiracy to flood the free world with illicit drugs.

"The Cominform is smuggling drugs to soldiers in Korea as well as to civilians throughout the free world. Deceitful Cominform charges alleging use by us of germ warfare are made partly to distract attention from their flagrant use of illicit drugs as a war weapon. We have offered to let any responsible international agency investigate their fake germ warfare charges. They have flatly refused. They are, as one would expect, completely opposed to letting a responsible international agency take the steps necessary to stamp out illicit traffic in drugs.

The United States is leading a fight in the United Nations to get more effective international control of narcotics. This is the only method offering hope for real effective control. Because of Cominform opposition the fight will be prolonged. In the meantime, we must increase our vigilance and redouble our own efforts to fight production, transportation, sale, and use of illicit drugs. In doing so we will not only be protecting our own people from falling victims to the dope peddlers but we will at the same time be helping to frustrate the evil design of the Kremlin in the furtherance of which illicit drug traffic is fostered. Fighting the illegal narcotics traffic is in fact a fight against Cominform subversion. It is a battlefront in our conflict with the Kremlin which we depreciate at our peril. We must back up our United Nations leaders with greater national, State, and local law enforcement."

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According to Charles E. Allen, Director, Office of Public Affairs of the United States Mission to the United Nations, "The United States, as a member of the Commission on Narcotic Drugs of the United Nations, has played an active part in the United Nations' effort to eliminate illicit drug traffic throughout the world . . .

"The United States believes that a new international protocal for the purpose of limiting opium is necessary. The United States will be represented at the international conference to convene May 11, 1953, at New York under the United Nations to draft such a protocol.

"A further project of the United Nations, the drafting of an international convention to supersede the eight existing treaties on narcotics is already well under way and may be completed in 1954.

"Under the United Nations, the fight against illicit narcotics and drug addiction is continuously being waged with the strong cooperation of the United States. That fight will be won when all countries cooperate fully to confine the use of narcotics to medicinal and scientific purposes.

"There are four boards engaged in the control of narcotics: The Supervisory Body, the Permanent Control Opium Board, the Commission on Narcotic Drugs, and the World Health Organization, all within the framework of the United Nations. All have functions for carrying out the 1951 convention to limit the manufacture of narcotics. They have reduced the illicit traffic throughout the world and have reduced the manufacture of morphine from 100 tons to 70 tons a year."

THE FIGHT IS ON IN CALIFORNIA

Assembly bill 682 to permit the reading of the Bible in the public schools of California is scheduled for a hearing before the Assembly Committee on Education on the night of March 25th. A companion bill will get a hearing in the Senate Education Committee the night of March 24th.

There is no organized lay opposition to these bills but the Legislative Committee of the California Teachers Association at San Francisco, the latter part of February, expressed vigorous opposition to the bill and directed their representatives, Arthur F. Corey and Robert McKay, at Sacramento, to appear before the committees and voice the teachers' objection to the bill.

Both Corey and McKay, along with Assistant State Superintendent of Public Instruction, Frank Wright, had urged the teachers' committee to "go along with" and support the bill.

Assemblyman John Collie, Chairman of the Assembly Committee on Education, is quite anxious to hear not merely from their legislative representatives, but directly from the teachers themselves, both from those who are for the bill as well as from those who are against it. It is evident that the Lgislative committee of the California Teachers' Association in opposing the bill is not speaking for all the teachers of the state—many of whom are in favor of such legislation.

The article, "LET THE CHIPS FALL," by Dr. Carl F. H. Henry, Professor of Theology and Philosophy of Fuller Theological Seminary, Pasadena, California (appearing on page 6 of this issue) was broadcast over Station KPOL in defense of these bills.

THE LATE JOSEPH R. BRYSON

As this issue goes to press, word comes to our desk of the death of the Honorable Joseph R. Bryson of South Carolina. He was a fine Christian gentleman who was not afraid to stand alone on the side of truth. The temperance and reform interests of the nation have lost a devoted and courageous friend.

LET THE CHIPS FALL

By Professor Carl F. H. Henry

Among educators in the public schools today there is a certain attitude toward the issue of Bible reading in the public schools, an attitude which I should like to evaluate this morning. This attitude tries to insist on two ideas: first, the value of religion, and the urgency of the cultivation of moral and spiritual values in the education of our youth; and second, opposition to Bible reading in the public schools. Before we consider this position—which opposes Bible reading while professing to champion religious and ethical values in public education, it will be well to look at the reasons which are suggested for opposition to Bible reading. There may be other reasons also, but the reasons which are put forward are two: first, that separation of church and state excludes Bible reading; in other words, that reading the Bible does not belong properly to the place and function of public education; and second, that the proposed plan of Bible reading in the schools would be neither feasible nor effective.

Now, it is hard to see how these two objections to Bible reading could be held by the same individuals. Nobody who thinks Bible reading in the public schools to be wrong, to be a violation of the Bill of Rights, would be interested either in a more effective or more feasible plan of Bible reading. If it is wrong, it is wrong, and had better be opposed as such. That is far more important than the question of how it works, of what sort of adjustment it involves, which is the only kind of question about right and wrong which is left in those educational circles in which John Dewey's philosophy has won its way. So, if we want a more feasible or effective plan of Bible reading in the public schools, let us agree first that it is right to have such Bible reading; and this, as we shall show next, is the actual situation.

Those who argue that Bible reading in the public schools is inconsistent with the cherished American principle of church and state cannot make out their case. There are three good arguments against their position. The first argument is that the principle of separation of church and state is a New Testament principle; it owes its very life to the Bible. That is where Roger Williams and the early leaders who championed separation of church and state found it. They championed separation of church and state not against the Bible but in the name of the Bible, and the best way to undermine the principle of separation of church and state is to take the Bible out of the hands of the people. The second argument against those who wish to continue the boycott against the Bible in the public schools is that the very founding fathers of our country who established the wall between church and state did not on that account oppose the teaching of the Bible in the public schools; in fact, the Bible was the main text in the early public schools in American life, and the founders of the American republic regarded this instruction in the nature and purposes of God as essential to the spiritual and moral welfare of the nation. The opposition to Bible reading in the public schools on the ground that it is contrary to the principle of separation of church and state cannot appeal for an example to the great Americans who established the principle of separation of church and state. A third argument may also be pressed, especially since separation of church and state is invoked to justify the teaching of moral values apart from an emphasis on God and religion. You may be sure that the Bill of Rights did not intend the separation of the nation from either God or religion of the Bible. For the Bill of Rights speaks of the church, and the church is a Christian concept exclusively; the Hebrews have synagogues, the Mohammedans have mosques but only Christianity has churches. America was a Christian nation and the founding fathers wanted it to remain a Christian nation; they would be appalled by our modern lapse into secularism and neo-paganism. But they did not want some one particular church to take over the State; many of the early Americans had come from Europe, and they and their ancestors had suffered intense persecution in lands which were dominated by the idea that the state exists for the sake of one particular church. They wanted separation between church and state, but no separation between the state and religion, no separation between the state and Christianity, no separation between the state and the Bible—else they would not have spoken only of the separation of church and state. No solid argument can be made out against Bible reading in the public schools on the ground of separation of church and state.

Now we are ready to discuss what often is really involved in opposition to Bible reading in the public schools by those who say that spiritual and moral values should be taught in the public schools but not the Bible. This approach does not maintain a neutral attitude in the matter of religion at all. It is hostile to the Christian religion upon which principles this nation was called into being. This is clear from several considerations.

For one thing, there are no universally accepted spiritual and moral values; if such values are taught in the public schools, they will represent a deliberate choice. That choice will either be Christian spiritual values or non-Christian spiritual values. If we are teaching Biblical religious values, the first

such value is that "Thou shalt have no other gods before me"; Biblical monotheism marked off the ancient Hebrews and the early Christians from their pagan neighbors. Are we concerned to teach spiritual and moral values in relationship to the living God who has revealed Himself, or not? Not everything that goes under the name of religious and moral values is acceptable to the God of the Bible, to the God of the Hebrew-Christian movement, by any means. The Bible cries out against many of the so-called religious values of the pagan world, and it unmasks many of its moral ideals as something less than truly moral and truly ideal. You cannot stand in the middle here, because there is no middle on which to stand. Jesus said "He that is not with me is against me." And the issues are often formulated today so that those who make a hue and cry about restoring moral and spiritual values to education really do so as an alternative to Christian truth and values. It is time we realized that we have lost spiritual and moral values from American education because we lost God and the Bible from our schools, and the quickest and surest way to restore religious and moral earnestness is to bring back the Scriptures once again.

AMERICA ON ITS KNEES

(Continued from page 1)

ever held since Washington agonized on the frozen ground of Valley Forge. Originally there was visualized but a small group at this morning altar of prayer. But the idea grew, and so many begged to come that finally, about 400 sat down to breakfast in the Mayflower Hotel ballroom, with Senator Frank Carlson, of Kansas, as the leader of this national service of prayer.

One of the distinguished woman Members of the House offered a deeply-moving prayer.

It was shortly after 8 a.m. that a figure emerged through the iron gates of the White House grounds. It was Dwight Eisenhower on his way to the prayer meeting. Awaiting, when he arrived, was the Chief Justice of the United States and associate justices of the Supreme Court, members of the cabinet, many Senators and Representatives, and leaders in various professions and in industry. There were no pictures taken. And there was no applause. Even when the President stood to speak, that company simply arose in silence. It was the atmosphere of a sanctuary, and the usual trappings of public affairs would have seemed sacrilege.

The President in an unpremeditated address poured out his soul regarding the primacy of "deeply felt religion" as this crisis is faced. "Prayer," he declared, "is simply a necessity." It was the desire of the President that one of the prayers in this high hour might be for the leaders of the new administration. He sat with head reverently bowed while the following petition was lifted:

"God, our Father, we thank Thee for the man who in Thy providence has become our Chief Executive, to administer the affairs of this Nation, and for the men selected by him for their various responsibilities. We now present these men to Thee and beseech Thee to grant unto them Thy grace and guidance, wisdom, insight and understanding. Save them from self-deception, conceit, and the folly of independence of Thee, O God, that we may indeed have a leadership led by Thee."

Uncle Sam on His Knees—Penitential Prayer

High above that great praying breakfast group was a striking colored picture of Uncle Sam on his knees, with clasped hands and upturned face. And beside that kneeling form was engraved a prayer shot through with the grace of national penitence. That poster portrays America on its knees—not beaten there by the hammer and sickle, but freely, intelligently, responsibly, confidently, powerfully, fearing nothing or no one except God. And here, in part, are the searching sentences of that confession to the Eternal:

"Our Father, we pray that you will save us from ourselves. We have turned from You to go our selfish way. We have broken Your commandments and denied Your truth. We have left Your altars to serve the false gods of money and pleasure and power. Now, darkness gathers 'round us and we are confused in all our councils. Losing faith in You we lose faith in ourselves. Inspire us with wisdom, all of us, of every color, race and creed, to use our wealth and our strength to help our brother, instead of destroying him. Fill us with new faith, new strength, and new courage, that we may win the battle for peace. Be swift to save us, dear God, before the darkness falls."

Here in this Twentieth Century Declaration of Dependence—on God—is America on its knees. And on its knees America is invincible.

NO DICE

(Continued from back page)

5. **Get at the root of the problem and at the root of the solution.** Some one has said: You will never have an honest horse race until you have an honest human race. Once again, the heart of the problem is the problem of the heart. Read Dostievsky's *The Gambler* and see that this is a habit-forming psychological narcotic.

The Answer—Christ

Enforcement, controls, probes, prisons, etc. will never drive out a desire. Important as these are, they can only curb this vice; they cannot uproot it. Or, as Kanamori used to say, "The state can kill the birds, but it cannot smash the eggs."

Who can smash the eggs of passion, the driving desire for the fast buck, the incurable hope of getting rich quick? Jesus Christ is the only One I know who has been able to make virtue more attractive than vice. He alone can make morals rise up and walk. He alone can make the gambler free indeed and at the same time truly rich. Not to meet Christ is the one chance which you can never let the gambler take!

NO DICE

By Rev. John H. Gerstner, Jr., Th.M., Ph.D.

(Dr. Gerstner is Professor of Church History and Government, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa., and Member of the Board of Directors of The National Reform Association. What follows is a summation of his address given at the 89the Annual Meeting of The National Reform Association in Pittsburgh, November 20, 1952.)

Haveman tells us that the United States is "the gamblingest nation that ever existed." It wasn't always that way. Time was when, in old New England, playing in any form was hardly permitted, much less playing for stakes. But it appears as if the new and worse extreme may continue. Gallup's poll reveals that many American people, especially New England people (53%), want legalized gambling.

A Gigantic Business

Gambling is really big business. One out of every two women gamble. The percentage is even higher among men. Furthermore, figures like these do not include people who play varieties of bingo at the movies and such places. That is because they do not pay extra to participate in the game; only the price of the show. The fact, however, is that many of these movie-goers would not be going this evening if it were not for the chance to win the jackpot. So they go to gamble and the movie is the consolation prize.

But, sticking to what everybody admits is gambling, it is still big business. Some say a six billion dollar per year business. Some say ten billion. Some say twenty billion. In any case a big item even in these days of stratospheric national budgets. More, as one author points out, than the combined profits of all the hundred largest industries. Nor is Pittsburgh, to take one example, the least of the gambling cities in the gamblingest of nations. It specializes in numbers, but the annual total expenditure for all forms of betting is some one hundred million dollars.

What It Is

Now that we have started talking about gambling, it is about time we ask ourselves what it is that we are talking about. What is gambling? But, you say, everybody knows what gambling is. We think not. We believe that if people really knew what gambling is, gambling would no longer be. Because, "deliberately to arrange things so that huge wealth is offered for no good reason, and earned by nothing but luck, only needs to be stated to be condemned by all right-minded observers." Yet, that is what gambling amounts to. It has been more briefly defined by Johnson as "the mode of transferring property without any intermediate good." A man would be put in jail for taking property that way, or put in an asylum for giving property that way in anything other than gambling. That is the reason that the original meaning of the word, gambler, was "false gamester," or, one who played an unfair game. Old Aristotle lumped thieves and gamblers together. The Word of God condemned it roundly:

> But you who forsake the Lord,
> who forget my holy mountain,
> who set a table for Fortune
> and fill cups of mixed wine for
> Destiny . . .(Isa. 65:11).

The early Christian Church forbade it; even excommunicated for it. The Church Father, Tertullian, bluntly stated that a gambler was not a Christian, and a Christian would not be a gambler. In the opinion of most Christians through the ages gambling comes under the heading of a violation of the eighth commandment—"Thou shalt not steal."

Its Effects

Gambling is not only bad in itself—it is worse in its effects. As the poet said:

> This is the very curse of evil deed,
> That of new evil it becomes the seed.

This could have been written especially for gambling. Here, for example, are a few statistics for England, 1895-96 to 1906-07. Please remember that these are only the ones that got on the record. Informed imagination could multiply these many times. Results of gambling:

156 suicides or attempted suicides
719 thefts or embezzlements
442 bankruptcies.

Scotland tells the same story as its National League Against Betting and Gambling says: "The exploitation of the nation's nitwits by the unscrupulous gambling interests is a prominent factor in the nation's apostasy from religion, in the collapse of conscience, in the loss of moral values, in the growing dishonesty and lack of truthfulness and moral insensibility in the land" (quoted from Marx's *Gambling in America*).

Losing Our Heritage

What of the gamblingest nation in the world? Well, we are still great. Why? Because we have not yet completely lost the heritage which made us great. What was that? Honest work for an honest dollar. The dignity of human toil. Respect for man. The fear of God. But, the new craze for gambling is sapping our foundations. Like the scion of a wealthy family we are betting our inheritance away. We are in the old cycle again: discipline produces wealth but wealth tends to undermine the discipline which produced it. Gambling is undisciplined living. It is the enemy of society. It is the friend of the enemies of society. It is the keystone in the arch of the underworld. Drunkenness, robberies, prostitution, political corruption, dope addiction, murder—the whole empire rests on gambling. It is as if the devil had said, "Upon *this* rock, I will build *my* kingdom."

What You Can Do

What shall we do about gambling? May I suggest a few concrete proposals?

1. **Think clearly.** See what gambling is. Understand that in its very nature, be the stake high or low, it is a form of stealing.

2. **Act consistently.** Keep your skirts clean of this vice in every form. If a charity organization or a firehouse or whatever wants you to take a chance for their benefit, tell them you will do better than that. You will give them a contribution without a chance because you believe in their value to the community, and you do not believe in the value of gambling to the community. Again, if you think that you have some time for bridge, let people at the party know that you do not have time for gambling in connection with it. Public opinion is shaping up in favor of gambling. Why? Because you have not spoken and acted as if you really did know gambling is a bad word.

3. **Do not let gambling be legalized.** Kefauver has said that as long as it is not legalized there is still a chance of controlling it, but not afterwards. More important than *what* Kefauver says, is *that* Kefauver says it. That is, it is the Kefauvers of the country, those who are fighting against gambling and the rackets, who are opposed to legalization. And who wants legalization? The underworld, apparently to the man.

4. **Inform yourself accurately.** Here are a few books which you should read: Walter Arm, *Pay-off; the inside story of big city corruption*, New York, Appleton-Century-Crofts, 1951. Herbert Asbury, *Sucker's Progress*, New York, Mead & Co., 1938. H. L. Marx, ed., *Gambling in America*, 1952. V. W. Peterson, *Gambling, should it be legalized?* Springfield, Ill., Thomas, 1951.

(Concluded on page 7)